

Galton¹ suggests that, if people who would when adults fall in classes F, W, or X in our diagram could be recognized in infancy, and could be bought for money, it would be a great bargain for a nation, England for instance, to buy them for much money and rear them as Englishmen. Farr estimated the baby of an agricultural laborer as worth $\frac{1}{5}$ capital value. A baby who could be reared to take a place in the class X would have a capital value of thousands of pounds. The capital value would be like that of land of different degrees of natural advantage, but none of it yet exploited.

52. The masses and the mores. In connection with the mores the masses are of very great importance. The historical or selected classes are those which, in history, have controlled the activities and policy of generations. They have been differentiated at one time by one standard, at another time by another. The position which they held by inheritance from early society has given them prestige and authority. Merit and societal value, according to the standards of their time, have entered into their status only slightly and incidentally. Those classes have had their own mores. They had the power to regulate their lives to some extent according to their own choice, a power which modern civilized men eagerly desire and strive for primarily by the acquisition of wealth. The historical classes have, therefore, selected purposes, and have invented ways of fulfilling them. Their ways have been imitated by the masses. The classes have led the way in luxury, frivolity, and vice, and also in refinement, culture, and the art of living. They have introduced variation. The masses are not large classes at the base of a social pyramid;

they are the core of the society. They are conservative. They accept life as they find it, and live on by tradition and habit. In other words, the great mass of any society lives a purely instinctive life just like animals. We must not be misled by the conservatism of castes and aristocracies, who resist change of customs and institutions by virtue of which they hold social power. The conservatism of the masses is of a different kind. It is not produced by interests, but it is instinctive. It is due

i PSM, LX, 218.